## PREFACE

This study is the result of work undertaken while the investigator was a member of the University of Michigan 1955 Expedition to Iraq and Iran. He most sincerely expresses his gratitude to the director of the expedition, Professor George E. Kenyon, and to the Research-Corp Foundation for Anthropological Research for having made this inquiry possible. The investigator lived in the town of Kermanshah, a Kurdish administrative and commercial center in northern Iraq, for a period of seven months in the summer of 1955, a large part of this time as a guest in the home of a Kurdish merchant. He was accompanied by an interpreter, a former employee of the intelligence service of the British Army, and the facility with which much of this information was gathered can be attributed to the ability and ingenuity of this person. The investigator is well aware of the shortcomings which may arise from the use of an interpreter and the brevity of a visit. In the first regard, however, the repetition of inquiries and the reexamination of recorded narratives by the townspeople revealed that a considerable degree of accuracy in this medium was being obtained. The teachers of the town's schools offered additional corrections and explications. There is still, of course, the possibility of error, but the investigator feels that mistakes must be few in number, not only because of the ability of his

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The investigator must work with the very appreciative [illegible]
[illegible] of Honolulu, Hawaii
[illegible] Dog, and Mr. Roland [illegible] of the Dog Museum who facilitated his relationship with the local government. He is also obligated to R. E. Bailey [illegible], Director-General of Antiquities, under whose auspices the expedition conducted the work. A great debt is acknowledged to Professors Leslie A. White, Marcia Tiller, and Arthur E. R. Boak of the University of Michigan for their guidance in the preparation of the manuscript and the isolative expedition of the problems. Both Professors George G. Cameron and Douglas S.

ei-Qaida ei-Askari. It might be noted that Hajji Mustafa was illiterate, but he loved to think through this "book of wisdom" he guide.

The illustrations further the character of the journey. It is useful here to include the autobiography of Hajji Mustafa, which also provides an interesting commentary on life in Rwanda. The story was recorded in the garden of Sheikh Mbwaki with the latter present to verify some of the episodes. With the exception of the account of the journey to Dar es Salaam on a bus, which sounds distinctly canonical, Hajji Mustafa's tale rings truthful at most points, while from its suggestiveness. Certain lengthy parts of the narrative have been omitted or condensed, and others rearranged with respect to the chronology.

My real name is Mustafa only, but my name as a Muslim is Sheikh Hajji Mustafa Rwamukuli. I am [24] [25]
now about sixty years of age and I have had nine wives in my life, seven Muslims, one Christian, and one Jew. My present wife is a girl of Rwamukuli who is twenty years of age. I have five children living, and of them two are boys and three are girls. One of the boys is with me helps in my shop and the other is an infant.

I was born in Rwamukuli and the name of my father was Sheikh Hassan Mbwaki, a merchant here. I never went to school, but always played in the streets. The parents of the other children used to complain because I threw stones at the schoolboys and broke their heads. One day my father said to me, "Mustafa, my son, you must have a trade. It is bad that you never do anything except play in the streets and cause trouble." "I have a trade whenever I want it," I told him, "I am commander of an army." I gathered fifty children of the town and we equipped ourselves with wooden rifles and swords. I divided the army into halves, one under myself and the other under my cousin's son. We fought several battles, and one day there were many casualties. The parents of the children who had

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### The Jurisdiction of the Foregoing Removal

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